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room for faith? The churches should show the same respect for psychical research as they do for all other kinds, viz., patient waiting for the conclusion of the experts, and then acceptance of the results. When it was announced that Madame Curie had discovered radium and that this new and strange substance threatened to upset certain laws of physics concerning energy which were supposed to be like the laws of the Medes and Persians, the church (and every sensible person) simply accepted the opinions of experts. Recognizing the impossibility of duplicating the experiments on

account of unfamiliarity with the laws of physics and lack of skill in such matters, we trusted the honesty of the experts which we had no reason to doubt. The experiments in psychical research are, if anything, more difficult to perform and the laws as little understood. The evidence is too voluminous and technical for the layman, although it may be accessible, and the extracts are often misleading. We must treat psychical research as we do all research, and if we take expert opinions of other kinds seriously, why not treat those of psychical research seriously?

THE PROBLEMS OF BOYHOOD

A COURSE OF ETHICS FOR BOYS IN THE SUNDAY SCHOOL

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In the January number of the BIBLICAL WORLD Professor Johnson contributed the general introduction to his "Course of Ethics for Boys in Sunday School." With the present number Professor Johnson begins the publication of definite studies. Each one of these studies is intended for a single class meeting. It is hoped that they will be of great help to all teachers of boys of high-school age.

Study I. Two Views of Boyhood

There are two views of boyhood. The one most commonly held and that about which the boy hears most from his elders is that it is a period of preparation. All its various activities are viewed from the standpoint of their value as preparation for the life which he is to live as a man. In most respects

this seems to be a wholesome attitude and will readily be accepted by the boy himself.

It will be worth while to apply this view in some specific cases.

There are many boys' schools which are called "preparatory schools." In what sense is the term "preparatory"

thus used? Does the high school in your community prepare boys for such a trade as carpentry? for farming? How would you justify the study of Latin as preparation for life? history?

What is the value of athletics as preparation? Would not working in the garden be as valuable exercise as football? Of what value is the game to the boy in the "bleachers"? Is ability to play athletic games of value to a man? What school-boy games are adapted to mature manhood? What suggestion does this offer as to the relative value of different athletic games?

What does the home contribute to the boy's preparation for life? the Sunday school?

There are many harmful agencies which have to do with the preparation of a boy for manhood. Mention some of these which are found among the boys in your community.

The other view of boyhood is that it is not merely preparation for life, but life itself. From this standpoint the activities of boy life have real value in themselves and make similar demands upon his physical, intellectual, and moral forces to those which he will encounter in mature life. Honorable success in the work and play of boyhood has real and present satisfaction, valuable in itself; failure brings a corresponding sense of present loss. To the boy himself, this sense of present value is probably a more powerful factor in determining his conduct than any consideration of the remote future consequences. For example, the high-school athlete gives up smoking during the football season in order that he may be in better condition for the games, but he

is not deterred from resuming the habit after the last game by fear that his physical strength may suffer any permanent loss.

From the standpoint of present satisfaction, what would cause you to choose between lying and telling the truth? to train for the football eleven? to prepare your mathematics assignment for tomorrow?

In many cases these two considerations, preparation for the future, and present satisfaction, are at the same time influential in determining a boy's conduct. Mention some situation in which this is the case. But this does not always seem to hold; give an illustration. Is the relative value of these appeals the same with every boy in a given case? Which seems to have most to do with your conduct from day to day?

Not long ago preachers were accustomed to appeal to their hearers on the basis of the future consequences of their acts. When our fathers were boys, they were urged to be good in order that after they were dead they might enjoy heaven or escape hell. Preachers now have much less to say about the hereafter, and are telling us how we may secure happiness now in the service of those about us. With this new emphasis, boyhood takes on new value. So long as the boy thinks of his life merely as preparation for manhood's tasks, he is often willing to let things go and take a chance of supplying what is lacking later on. But if the boy can see that today's work and play present occasions for the exercise of a boy's judgment, the testing of a boy's character, the outlay of a boy's strength, just as important and as difficult for him now as those which

will come to him in his mature manhood, life will take on for him more meaning and zest. By all means let the boy think of the importance of preparing himself for manhood's tasks by the proper training of his body,

mind, and character, but let him see also that his daily activities have real value for him and that he should be able to justify his conduct on the ground of the present satisfaction that it brings him.

Study II. Some Elemental Problems

At about the age of fourteen begins the period in a boy's life known as adolescence. This period is marked by certain physiological changes in his body which are accompanied by other great and important changes in his habit of thought and of conduct. It is the period of rapid physical growth, often accompanied by a feeling of awkwardness and diffidence. He begins to think for himself and to question the authority of his parents and others whose control he has up to this time accepted naturally. He often feels himself misunderstood and sometimes abused. Boys at this period crave freedom and adventure and to secure it often break away from the restraints of school or home. It is the age of truancy from school, of "running away" from home. It is a period of the most violent change which takes place in his entire life. He has been a child but is one no longer; he is not yet a man but is rapidly becoming one. He is like one adrift in a boat broken loose from its moorings, driven violently by wind and wave, with the pilot overboard. He must ride out the storm and learn to steer for himself. It is a time of great peril but of glorious possibilities.

Discuss as illustrations the large number of boys who leave school at fourteen to go to work; the rapid falling-

off of the attendance upon Sunday school at this age; the formation of gangs to play Indian or pirate, sometimes for vicious or criminal practices; the comparative advantages of the city and country for boys at this period.

Boyhood is the period when life-habits are formed. The problem of boyhood is one of adjustment from the control of others to control of himself. He will better make the transition if he realizes what some of the specific problems are. These will be made the subjects of later chapters and will then be treated in detail. Let us briefly sketch some of the more important here.

The Problem of Keeping Clean

1. *In body*.—The changes which take place in the boy's body at this time are most important and fundamental. These are not alarming in themselves, but quite natural. The boy is sure to receive suggestions from associates of his own age or from ignorant or vicious older persons, which are full of peril. His physical and moral health depend upon his resisting temptations to defile his body. Let him remember that if properly controlled and directed, his sexual powers are a treasure of great strength in his life; misdirected they may become a source of infinite peril and disaster.

2. *In mind.*—The mind is like the sensitive plate of the photographer. In boyhood it is extremely sensitive to improper suggestions. Let him realize that, while he will not be able to keep his mind free from thoughts that he knows are improper, he can keep from dwelling on these thoughts. If he is to be a self-controlled man, of clean life, he must fight out for himself this control of his inner thoughts.

3. *In speech.*—The boy who keeps his mind clean will be clean of speech. "Out of the abundance of the heart, the mouth speaketh." "Smutty" talk is very common among boys and is most pernicious in its results. The self-respecting boy will not defile himself in this way.

Suggestions for discussion: The importance of selecting clean companions. The value and danger of athletics in relation to clean living.

The Problem of Keeping "Square"

In business and politics there are frequent disclosures of dishonesty or

"graft." The boy is sure to find himself confronted with suggestions, either from within or from without, to indulge in dishonest practices. In school life there is much petty evasion as well as down-right dishonesty in athletics and in the routine of school life. In the home life there is abundant opportunity for dishonesty. In the case of boys in the office or the shop there are many chances for dishonesty. The boy, whether in the school, the home, or the shop, is sure to see those who are not "on the square." It is easy thoughtlessly to fall into the ways of others. No boy should allow himself to fall into dishonest practices through imitation. The man of whom it can be said "his word is as good as his bond" is sure to be in demand. The boy who is always "on the square" has the respect of others and of himself.

Suggestions for discussion: Different standards of honesty in dealing with one's fellows and with teacher or employer. The code of honor between rival schools.

Study III. Custom

Custom is responsible for much of our conduct. In different communities and countries, the styles of clothing, types of houses, articles of food and method of their preparation, education, religion, games, and social customs differ widely. The native dress and manners of the Oriental seem strange to the American boy; ours seem no less so to the Chinese boy. A short time often marks great changes in custom. A photograph or magazine illustration of a few years ago shows people in clothing

that looks ridiculous, though at the time it was the prevailing style. Who decides whether we shall wear our trousers turned up this season or whether our vests shall be cut high or low? What are the advantages and disadvantages resulting from uniformity in styles of clothing? Why should these change from year to year?

In religion and politics most people follow the custom of those with whom they are intimately associated. In England most people are Protestants; in

Italy, Roman Catholics. Most Methodists are reared in Methodist families, Congregationalists in Congregational families, etc. Why is this? The son is likely to ally himself with his father's political party. In the South, most white men vote the Democratic ticket. There is of late a marked tendency, particularly among young men, to break away from these restraints of custom in politics. What cause can be assigned for this? Is this tendency advantageous to society?

There are many customs that have grown up in social life to which most people conform, e.g., the proper use of the knife and fork in eating, the removal of the hat by men in the house or when saluting a woman or another man to whom it is desired to show respect. Certain forms of expression are customary in letter-writing, such as "Dear Sir," and "Yours very truly" or some similar form at the close. Some business houses are doing away with these expressions in their correspondence.

As far as these social customs are an expression of genuine courtesy, they tend to make the ordinary intercourse of life more agreeable and are to be valued highly. No one, however, should make the mistake of thinking that these can take the place of real nobility of character. An immoral man may possess all the external graces commonly spoken of as "good manners." May a man of good character have "bad manners"? Should one ever violate social custom? If so, under what circumstances, and why?

Customs often develop in a community or group like a school or club which exert a strong influence upon its mem-

bers. These often persist through years and are then spoken of as traditions. These may be either good or bad, and often in themselves may be neither. Sometimes in school or college, certain colors or articles of clothing are required of one class, while others are forbidden. One of the Yale fences may be sat upon only by Seniors. Some high schools observe "rough-neck day." What is the basis of these customs? Have you any such in your school? What purpose do they serve? In some schools a low or medium grade is regarded as a "gentleman's grade," with the result that good scholarship becomes socially unpopular. Some schools have traditions of good sportsmanship so strong and high that no one would think of taking an unfair advantage of an opponent. What good traditions and what bad ones have you in your school? What should be your attitude toward these? Are you under any obligation to help continue a bad custom, however long it may have been carried out?

In the life of Jesus, we find valuable suggestions for our own conduct. Such customs as were good he followed. For example, read Luke 4:16: "As his custom was, he went into the synagogue on the Sabbath day." Evil customs he sternly rebuked. Read the story of his treatment of the money changers and sellers of animals for sacrifice in the temple (John 2:14-16). Why was this custom wrong? How did Jesus' teaching about the observance of the Sabbath differ from the custom of his times? Read Matt. 12:1-13. Discuss the question of Sunday conduct in the light of Jesus' teaching and conduct.

Study IV. Habit

Habit is an even more important factor than custom in determining our actions. If every morning we had to give conscious attention to the buttoning of our clothing and to the other details connected with dressing, to our steps as we walk down stairs, to the movements involved in eating, and so on through the day to every one of the thousands of separate actions which we perform, life would be a dreary and endless routine of petty acts. Happily we are so made that an act frequently repeated learns to perform itself without our conscious direction. We learn from psychology that impressions received through any of our sense organs are transmitted to the brain through one set of nerves and through another set of nerves the brain sends back directions for the appropriate act. For example, the child places his finger on a hot stove, the sensation of pain is transmitted to the brain, the order is hurried back to the muscles of the arm, and the hand is removed. All our conscious acts originate in this way. But after an act has been many times repeated, the currents to and from the brain seem to have worn a channel through which they tend to flow, and the action follows the sensation without any conscious act of the will. Thus, when we get up in the morning we go through the many movements involved in dressing in order, without paying any attention to them. Some of our most common habits are very complicated. Discuss the various elements involved in walking, in playing the piano, in batting a ball or catching a fly in the out-field.

We can easily see that habit plays a very important part in saving time and

energy which we should otherwise devote to a dull and monotonous routine for more interesting and important uses. Professor James says that ninety-nine hundredths or possibly nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual. Our success, then, depends very largely on the habits which we form.

Youth is pre-eminently the time when habits are formed. When we speak of habits we usually use the term in a moral sense and have in mind bad habits, e.g., the smoking-habit or the drinking-habit. But there are also good habits, e.g., the habit of truth-telling, of abstaining from drinking or smoking. Both good and bad habits are formed in the same way. It is important that we form, as early in life as possible, as many useful habits as we can. Professor James gives four excellent maxims for forming habits:

1. "*Launch yourself with as strong and decided an initiative as possible.*" This might take different forms in different cases, e.g., telling one's chum or club that you are going to form a certain good habit or give up some bad habit. Professor James cites the case of a man who offered through a newspaper advertisement a reward to anyone who should find him in a certain saloon to which he had been accustomed to go. How would this help the man to break the drinking-habit? What would be the advantage of taking a public pledge?

2. "*Never suffer an exception to occur till the new habit is securely rooted in your life.*" Professor Bain says: "The peculiarity of the moral habits is the

presence of two hostile powers, one to be gradually raised into the ascendent over the other. It is necessary above all things, in such a situation, never to lose a battle."

3. "*Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain.*" When you have decided that you will form a good habit or break a bad one, don't put off action, but begin at once. "Hell is paved with good intentions."

4. "*Keep the faculty of effort alive in you by a little gratuitous exercise every day.*" "That is, be systematically heroic in little unnecessary points, do every day

or two something for no other reason than its difficulty so that when the hour of dire need draws nigh, it may find you are not unnerved and untrained to stand the test." I recall hearing a famous university football coach tell a group of high-school boys that he made it a practice occasionally to give up drinking coffee of which he was fond, not because he thought it harmful but that he might have this valuable practice in self-denial. In what other ways might you apply this in your own case?

Suggestions for further study: What are some of the bad habits to which the boys of your town, or school are addicted? What are some of the habits which you could acquire to advantage?

MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL

III. THE GOD OF THE CHRISTIAN

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In the last article we considered the first of the three great questions of religion, the question of the source of religious faith, or the seat of authority in religion. We asked ourselves why we need a Bible, and we found that we need it for two reasons. In the first place, we need it as a source of religious inspiration and instruction for the individual soul; and in the second place, as a standard of faith and practice for the church. We

asked ourselves how the older view of the Bible met this double need, and we saw that it met it by providing an infallible book, inerrant in all its parts, equally trustworthy in its history, its chronology, its science, and its religion, equally adapted, therefore, in all its parts to be used as a standard of faith and life. We saw further that in the practical application of this method difficulties were encountered. There were